571 /120 cont./ Opposition is inherent in the relations of men among each other. In the family the relation between father [593] and son -- and to a lesser extent that between brothers -- is strongly formalized. As a result, opposition within the family is greatly reduced in force.

Opposition is observable between relatives and especially between the prominent members of one group of relatives.

554 The relation between a high and a low and, likewise, ● 561 between an old and a young man, is also formalized. To con- 571 tradict a higher or an older man is prohibited. To speak in his presence soon becomes a sign of discourtesy. The manner in which these social relations are conducted makes a stiff impression.

571 Opposition is further observable between groups of relatives. Where there is an ornament, the worship communities are in opposition to each other. There is opposition between kampongs, between adat communities, and among the wealthy.

Within all these groupings, there are always latent oppositions present. They are merely not always noticeable.

571 Worship communities consequently do not always conduct 643 themselves as a unit (3). The opposition can frequently be [794]

> 3. A realm, that is to say, a local administrative and political unit, and the worship community around the ornament belonging to the prince of that realm, coincide to a great extent.

traced back to the family of the prince, for instance, if the individual who has been appointed prince on the basis of his descent, does not, at the same time, possess the personal /121/ qualities necessary for the effective exercise of his office.

858 /143 cont./ Boys seem to go through a difficult period
867 at the age of approximately eleven to fourteen years. Before that, despite small differences from the girls, they were considered to be children, and as such they quite naturally stayed in the women's rooms. But around the age of ten to eleven, the older women make it plain to them that they
561 no longer belong there. Compared to women, however, men
562 have less unity. For them the difference in age plays a much more important role. It prevents the smooth interaction between older and younger men, because the older expect
561 obedience and a certain respect from the younger. The young
855 boys therefore find no unity in the group of men which makes them feel at home. At the same time they do not possess
858 the sexual maturity to participate in the boasting conversations about conquests and sexual achievements that are customary in the circle of young men. They are physically not yet strong enough to participate in brawls and great work schemes, and therefore they cannot talk about their exploits. They do not count among the fifteen- to eighteen-year-olds. At the same time these twelve-year-old boys have not yet had much opportunity to associate with each other. So they first look for their age mates. They roam around, they are little noticed, and they don't feel at home anywhere.

Division of Labor

462 The domain of the women is house and yard. There they cook, wash, weave, and take care of the children. They leave the house only to pay visits or to run over to neighbors, who are also the closest kinsmen. When male visitors arrive they withdraw into the back part of the house. There is the kitchen; there they have their own separate
462 entrance. One could regard the women as a group whose
476 members /144/ help each other with daily household problems,

521 /146/ The women eat and converse much less formally.
562 They sit around a bowl in a small group and talk all at the
571 same time about topics which they would also discuss at an
576 ordinary meeting. Their manners seem less forced.

Forms of Social Intercourse Between the Sexes

571 The forms of social intercourse between men and women
673 are tied to many restrictions. These can best be summarized
834 by saying that every contact between them is prohibited. Contact not only refers to physical touching, but even to a word exchanged between them. Being together in the same room or even an accidental encounter without the presence of a third person may be interpreted as contact. The intention of the individuals concerned is irrelevant in such instances. Society merely looks at the outward situation; if it implies contact, people act as though a forbidden contact actually existed.

These strict rules do not apply to children and older [561 858] people (1), but they apply most strictly to unmarried girls and young men. The strength of these rules decreases only a great number of years after marriage has been contracted. Only then can individuals afford to gradually break existing rules without exposing themselves to the sanction imposed by such a transgression.

1. To be specific: individuals of under ten to twelve years and above thirty-five to forty years of age.

This sanction consists of a stab with the badik /a small [687] dagger/, which frequently results in death.

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are Mohammedan and are practically Buginese and so it is possible for the people here to marry their women. Marriages with Chinese are all right if they are Mohammedan. If they are not Mohammedan, Buginese girls may live with them without marriage rites, but such girls are practically disowned (note the difference from Java). Arabs are considered as good mates. There was one case of a Dutch controleur, Montel, who married a Buginese in Watumpone. He was a Mohammedan and there was a Mohammedan marriage rite. Several children resulted from this union and then there was a divorce. The girl is now the wife of a Buginese. As for the age of marriage, the average is said to be about fifteen for both the girl and the boy. Formerly the average was somewhat lower perhaps thirteen. It rises slowly. Child marriage is frequent, for example, at the ages of twelve, eleven, and even lower. In some cases of this sort consummation is deferred. There are also some who marry for the first time as late as thirty or thirty-five, even for women. But this is not usual. A number of women of the noble class especially never marry because they cannot find mates of the proper status. This holds much less, if at all, for the men, and for the lower classes seldom operates. If a girl is twenty and is still unmarried this is considered late. They prefer early marriage. There are no age grades. Families are greatly extended, but there are no clans. As for the status of women there has not been much if any change. I told them about Java and the Toradja and they knew a bit about that. Also, they were fascinated at the status of women in the United States. But here, they agreed, the women were really low and there is practically no rebellion. They thought that some change may come but there are no signs of much in this direction as yet. Andi did say that he noticed high status boys and girls walking to and from school together. This was formerly considered awful. However they do not walk very far from the school yard in this fashion. As for inter-class marriages, it is the usual story. If the woman was higher than the man, the man was killed anyway, and perhaps by means of a kris, in as much as there is no taboo on blood here yet. Evidently the woman was thrown into the sea. They agreed that it was a cause of disaster, for example, there would be no rain or no rice, and, in fact, it was like incest. They are very clear on the latter, as were the Makassarese. I asked about the women's club here. I heard that the Radja does not like it and will not even call women by the term wanita. To him they are just prampaun. I said that I had

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